

AN ORDER

MADE BY THE
House of Commons,
Assembled in Parliament, for
the Establiſhing of Preaching Le-
cturers throughout the Kingdome of
*England and Dominion of
Wales.*

whereunto is added,

Thirty five conſiderations upon the
Booke of Common Prayer, at a conference held
by the Archbiſhop of *Armagh*, Doctor Pri-
deaux, and divers other Learned
Divines.

With fixe Reasons why the Booke of Common
Prayer being corrected ſhould continue.

*Alſo an Order by the Lords and Commons in Parliament,
touching the Government and Liſurgie
of the Church.
Hen. Elſing Cle. Parl. D. C*

ORDER

DEC 24 1917



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Assembled in Parliament for
the Establishing of Preaching
from throughout the Kingdom
of England and Dominion of

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Prayer being corrected should continue.

Also an Order by the Lords and Commons in Parliament
touching the Government and Jurisdiction
of the Church.

London, Printed for A. T. 1642.



**An Order made by the
House of Commons, for preach-
ing Lecturers in this Kingdome.**

IT is Ordered by the House of Commons now Assembled in Parliament, that it shall be Lawfull for the Parishioners of any Parish within the Kingdome of *England* and *Wales*, to set up a Lecture, and to maintaine an Orthodox Minister, at their owne charge, to Preach every *Lord's day*, where there is no Preaching: And to Preach one day in every weeke, where there is no weekly Lecture.

Hen. Elsynge. Cler. Parl.

**Considerations upon the Booke of
Common Prayer.**

1. Whether the names of some *departed Saints*, and others should not be quite expugned the *Calendar*.

2. Whether the reading of *Psalmes*, sentences of Scripture concurring in divers places in the *Hymnes*, *Epistles*, and *Gospels*, should not bee set out in the new translation.

3. Whether the Rubricke should not bee mended, where all vestments in them of *divine Service* are now commanded which were used. 2. *Ed.* 6.

4. Whether Lessons of Canonically Scripture should be put into the Calender in stead of Apocrypha.
5. That the *Doxologie* should be alwaies printed at the end of the Lords Prayer, and bee alwaies said by the Minister.
6. Whether the Rubrique may not be mended, where it is (that the Lessons should bee sung in a plaine tune) why not (read with a distinct voyce.)
7. Whether *Gloria Patri* should bee repeated at the end of every Psalm.
8. Whether according to that end of the Preface before the Common Prayer, the Curate should be bound to read Morning and Evening Prayers every day in the Church, if he be at home, and not reasonably letted, *and why not onely on Wednesday, and friday morning, and in the afternoone on Saterdaies, with holiday eves.*
9. Whether the *Hymnes, Benedicite omnia opera, &c.* may not be left out.
10. In the Prayer for the Clergie, that phraze perhaps to be altered (*which onely worketh great marvell.*)
11. In the Rubrique for the Administration of the Lords Supper whether this alteration to be made, that such as intend to communicate shall signify their names to the Curate overnight or in the morning before prayer.
12. The next Rubrique to bee cleared, how farre a Minister may repulse a scandalous and notorious sinner from the Communion.
13. Whether the Rubrique is not to bee mended, where the Churchwardens are straightly appointed to gather the almes for the poore before the Communion, begin, for by experience it is proved to bee done better when the people depart.

(5)

14 Whether the Rubrique is not to be mended, concerning the party that is to make his generall confession upon his knees before the Communion, that it should bee said only by the Minister, and then at every clause repeated to the people,

15 These words in the Consecration *This is my body, this is my blood of the New Testament*, not to be printed hereafter in great Letters.

16 Whether it will not be fit to insert a Rubrique touching kneeling at the Communion, that is, to comply in all humility with the prayer which the Minister makes, when he delivers the Element.

17 Whether *Cathedral and Collegiate Churches* shall be straitly bound to celebrate the holy Communion every Sunday at the least, and might not it rather be added *rather once in a month.*

18 In the last Rubrique touching the Communion, is it not fit that the Printer make a full point, and begin with a new great letter at these words. *And every Parishioner shall also receive the Sacraments.*

19 Whether in the first prayer at the baptisme, these words, *Didst sanctifie the flood Iordan, and all other waters,* should not be thus changed, *Didst sanctifie the Element of water.*

20 Whether it be not fit to have some discrete Rubrique made to take away all scandall from signifying the signe of the Crosse upon the Infants after baptisme, or if it shall seeme more expedient, to be quite disused, whether this reason should be published, that in antient Liturgies *no Crosse was consigned upon the partie*, but where Oyle also was used, and therefore Oyle being now omitted, so may also that which was concomitant with it, *the signe of the Crosse.*

21. In private Baptisme, the Rubrique mentions that which must not be done, *that the Minister may dip the child in water being at the point of death.*

22. Whether in the last rubrique of confirmation those words be to be left out (*and be undoubtedly saved.*)

23. Whether the Catechisme may not receive a little more enlargement.

24. Whether the times prohibited for marriage are quite to be taken away

25. Whether none hereafter shall have licences to marry, nor be asked their banns of Matrimony, that shall not bring with them a certificate from their Ministers that they are *instructed in their Catechisme.*

26. Whether these words in Matrimony, (*With my body I thee worship*) shall not be thus altered, (*I give thee power over my body.*)

27. Whether the rubrique of marriage should not be amended, that new married persons should receive the Communion the same day of their marriage, may it not well be *or upon the next Sunday following* when the Communion is celebrated.

28. In the absolution of the sicke, were it not plaine to say, *I pronounce thee absolved.*

29. The *Psalmes of thanksgiving* of woman after Child birth, were it not fit to be composed out of proper *verses* taken from divers Psalmes.

30. May not the Priest rather read the Communion in the Desk, than goe up to the pulpit.

31. The rubrique in the Communion leaves it doubtful, whether the *Litaney* may not be read in divers place in the Church.

32. In the order of the buriall of all persons, tis said, *we commit his body to the ground; in sure and certaine hope*

of resurrection to eternall life. Why not thus, knowing assuredly, that the dead shall rise againe.

23. In the Collect, next unto the Collect against the Pestilence, the clause perhaps to be mended, *for the honour of Christs sake.*

24. In the Letany instead of *fornication and other deadly sinnes*, would it not satisfie thus? *from Jerusalem, and all other grievous sinnes.*

25. It is very fit, that the impetfections of the matter of the singing Psalmes should be mended, and then lawfull authority added unto them, to have them publicly sung before and after Sermons, and sometimes in stead of Hymns of morning and evening prayer.

Certaine reasons why the Booke of Common Prayer being Corrected should Continue.

1. Because it was composed and approved of godly reformed professors and Martyrs, and reverendly used and frequented by devout Protestants, in the times of religious Princes, the happy Instruments and propagators of the reformed religion.

2. Because they have beene at severall times Enacted and Established as lawes in the Land, in the times of most religious and reformed Princes.

3. Because that, which gives the offence therein is most Master of Faith and Salvation, discipline, and the Ceremonies of the Church.

4. Because they have endured opposition, And the greatest number of the opposers have beene either weake and Ignorant Christians, mis-led and misinformed, or perverse, seditious, and inconformable to the established Government.

5 Because the oppositions have bene divers times fully answered by learned and Religious Protestants, but especially so fully determined in a Conference on mature deliberation, by our late Renowned King James of blessed memory.

6 Lasty because they are and have bene so Common passengers amongst us.

*An Order by the Lords and Commons
in Parliament touching the Government and
Liturgie of the Church.*

THe Lords and Commons doe declare, they intend a due and necessary reformation of the Government and Liturgie of the Church, and to take away nothing in the one or the other, but what shall be Evill, and iustly offensive, or at least unnecessary and burthensome, and for the better effecting hereof, speedily to have consultation with godly and learned Divines, and because this will never of its selfe attaine the end sought therein, they will therefore use their utmost endeavours to establish Learned and Preaching Ministers, with a good and sufficient maintenance throughout the whole kingdome, wherein many darke corners are miserably destitute of the meanes of salvation, and many poore Ministers want necessary provision.

Hen. Elsing Cle. Parl. D. C.

FINIS.

